



# BARRILLA

OFFICIAL PUBLICATION OF THE CB MONEY MUSEUM

VOL. X NO.1

JANUARY – JUNE 1983









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Published semi-annually by the Money Museum, Central Bank of the Philippines, Manila.  
Listed with the U.S. Library of Congress under Ref. No. 0-51-486 and with the International Serials Data System under ISSN — 0115 — 4370. Annual Subscription: P24; Foreign: \$4. Individual Copies: P12; Foreign \$2.

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Executive Editor: Antonio V. Bantug  
Editor: Antonio M. del Mundo  
Editorial Assistant: Benjamin M. Alcantara  
Editorial Consultant: Rodolfo V. Romero  
Contributing Editors: Feliciano Belmonte, Jr.  
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Our cover features the Philippine Monkey Eating Eagle as it would be depicted in the reverse of the new 50-sentimo coin scheduled for release this year. For more on the new coins, please turn to p. 26. Cover design by Domingo A. Arcos, Jr.

### TOO MANY DOCTORS IN THE HOUSE?

**A**n article in this issue introduces a ten-volume book which according to the author, Dr. Quintin Oropilla, will revolutionize most of the existing concepts about Philippine numismatics. This archival research work spans the entire three centuries of Spanish rule and is intended to unveil some of the mysteries of local numismatics and thus dispel some conjectures attributed to the earlier numismatic writers.

It is lamentable that previous to this work, researches on Philippine numismatics have been undertaken by only a handful of scholars, among them, Dr. Gilbert Perez (1885-1959), Dr. Jose Bantug (1884-1964), Dr. Pablo I. de Jesus and Dr. Angelita G. Legarda, former *Barrilla* editor. Their published works have been recognized and accepted by the whole numismatic world as the basic tenets from which subsequent articles of the minor writers have evolved.

We have observed, however, that these four scholars and of late, Dr. Oropilla, all belong to a common profession -- medicine. The predominance of a single profession in the field of Philippine numismatics can perhaps be attributed to the incisiveness of a surgery-oriented mind distinctive of a medical practitioner.

Whatever judgement will be rendered by the numismatic circle on the findings of Dr. Oropilla after the release of his book, one thing is certain -- there will never be a dearth of scholars in Philippine numismatics.

May their tribe increase. — ADM



# THE ROMANCE OF PHILIPPINE COINS

By Dr. Jose P. Bantug

## NAUTICAL KNOWLEDGE AMONG MALAYS

**T**he Malays are a seafaring people. From their homes in southeastern Asia, they migrated southward, founding kingdoms and principalities, and braving the Great Unknown, they came to inhabit the thousand and one isles which dot the seas between the placid waters of the broad Pacific and the frequently turbulent Indian Ocean. The activities of such a people covering so widely separated regions, at an early stage of the world's history, cannot fail to challenge our admiration. As sailors, their skill and presence of mind appear to have been their most salient characteristics, and the roaming proclivities and love for sea life of the southislanders are undoubtedly inherited traits from their Malay forbears. Many a Visayan leper from the Culion Leper Colony has ventured upon

the open seas in frail little *pancos*, and after drifting for days, landed on the coasts of Mindoro, Leyte and even of Luzon.

Shipbuilding was perfected by them to such an extent that in one of the expeditions for the conquest of Malaca, early in the sixteenth century, the Malay state of Achin fitted out a fleet of five hundred sail boats a hundred of which, according to Faria and Souza, were of greater size than then constructed in Europe.<sup>1</sup> Moreover, the native lexicon is rich in ship lore as may be verified in the names, still extant, of different crafts, such as *paraos*, *bancas*, *salambaw*, *cascos*, *guilaloas*, *pontines*, *barangayan*, *vintas*, *vilos*, *lorchas*, *pancos*, *lampitaos*, and *caracoas*, for many of which no Spanish equivalents could be found and they were incorporated, from very early times,

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— <sup>1</sup>Footnote references will be explained at the conclusion of this article.



in the Castilian language as "*filipinismos*", or peculiar to the Philippines, a few of which have received official sanction by the Spanish Academy of Letters and published in the 14th edition (1925) of the "*Diccionario de la Lengua Española*."

The *caracoa* was their fighting unit and the *barangayan* was essentially a transport ship. The *salambaw*, which Rizal likened to a giant spider of the antediluvian era, was a fishing raft.

They were familiar with a kind of sun clock, and the songs of birds, notably that of the *kalaw*,<sup>2</sup> marked a definite hour of the day for them.

They had their own system of reckoning time — a calendar, consisting of twelve months, and knew the ever changing cycle of the seasons. To the labors of the late Filipino historian, D. Manuel Artigas y Cuerva, we owe the publication of this interesting insight of our ancestors into the divisions of time.

The system's distinctive feature was essentially agricultural. It indicated, among other things, the planting season, the prevailing crops and the time of harvest. The months were *Inaguinid* or January, *Ulalen* or February, *Dagan-kahoy* or March, *Daganinan* or April, *Kilin* or May, *Inahugan* or June, *Kauai* or July, *Kaoi-as* or <sup>u</sup>August, *Irapun* or September, *Manalulsul* or October, *Birahan* or November, and *Katimogan* or December.<sup>3</sup>

They were acquainted with the use of the compass. The name for the magnet, *bato-balani*, and for the compass and its subdivisions, according to Crawford, are almost exclusively native. The Malay compass is divided into sixteen

parts, twelve of which are multiples of the four cardinal points: North or *hilaga*, South or *timog*, East or *silangan*, and West or *kanluran*. The mariner's compass, the astrolabes and charts were familiar to the Mohammedan traders to the east of the Cape of Good Hope in the fifteenth century. Barthena, writing about the year 1505 or 1506, says: "Hefe, my companion freighted a small vessel for 100 *ducats*, which being provisioned, we took our course towards the fine island of Java, (*bella isla de Giava*), where we arrived in five days, sailing southward. The master of the vessel carried a compass with magnet, after our manner, and had a chart marked with lines, lengthwise and crosswise."<sup>4</sup>

De Barros, writing of a somewhat earlier period, enumerates certain nautical instruments, the use of which would seem to imply a knowledge of the compass. "A moro of the Kingdom of Gujrat," he says, "visited Vasco di Gama on board ship while at Melinda on the east coast of Africa; and to the great satisfaction of the Portuguese commander, showed him a chart of the whole coast of India, with minute meridians and parallels. Vasco di Gama showed this person, whom he calls a pilot, his own astrolabes in wood and metal at which he expressed no surprise, saying that the pilots of the Red Sea used instruments of brass, of a triangular and quadrangular form for taking the sun's altitude, but especially the altitude of the stars, which showed that they sailed by certain stars."<sup>5</sup>

Their practical knowledge of ocean currents enabled them to inhabit the otherwise inhospitable shores of the



Batanes group. They are to this day expert navigators who, with their frail little crafts, maintain constant communication from one island to another. Even between places on some of the larger islands, the water route is usually preferred, and they resort to the land trail only during exceptionally heavy weather.

They regulate their sailings with the prevailing *monsoon*, thus making safer and quicker the otherwise tedious voyages. They placed much dependence upon the position of the stars, and do so still. For instance, in Hagonoy, a town in the province of Bulacan, which the Spaniards of the 16th century found already thickly inhabited, boatmen find their way in and out of the intricate maze of numerous deltas, near the mouth of the Pampanga River, among immense *nipa*<sup>6</sup> groves, with the aid of the stars.

## EARLY FOREIGN RELATIONS

The Philippines, previous to the coming of the Europeans, held not only commercial but diplomatic intercourse with neighboring kingdoms. The Malay Archipelago, Java, China, Japan, Siam and Cambodia sent in their fleets for purposes of trade, and sometimes their crew remained to live with the native inhabitants. The Hindus left an indelible mark upon the civilization of the Philippines, and Dr. Pardo de Tavera, after an exhaustive study of the Sanskrit words adopted in the Tagalog and other native languages of the Archipelago, argued that in an early period in the history of our people there existed an actual Hindu political and social domination.

Dr. David P. Barrows, while admitting as irrefutable the fact of an early contact between Filipinos and Hindus, ventures the hypothesis that this may have taken place not in the Philippines, but in Java and Sumatra, whence our ancestors came.<sup>7</sup>

Dr. Pardo de Tavera, in summarizing his work, says, "The words which the Tagalog borrowed are those which signify intellectual acts, moral conceptions, emotions, superstitions, names of deities, of planets, or numerals of high number, of botany, of war and its results and consequences, and finally of titles and dignities, some animals, instruments of industry, and the *names of money*<sup>8</sup>.

"I do not believe, and I base my opinion on the same words that I have brought together in this vocabulary, that the Hindus were here simply as merchants, but that they dominated different parts of the Archipelago, where today are spoken the most cultured languages — the Tagalog, the Visayan, the Pampango, and the Ilocano: and that the higher culture of these languages comes precisely from the influence of the Hindu race over the Filipino. It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give to these islanders the number and kind of words which they did give. These names of dignitaries, of caciques, of high functionaries of the court, of noble ladies, indicate that all of these high positions with names of Sanskrit origin were occupied at one time by men who spoke that language. The words of similar



origin for objects of war, fortresses, and battle songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities, show us clearly that the warfare, religions, literature, industry and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines."<sup>9</sup>

Chao Yu-Kua, who was a member of the imperial family of the Sung Dynasty (960-1278) and Superintendent and Commissioner of Customs in Te' uan-Chou-fu, a coast town northward from Amoy, in Fukien province, came in close touch with merchants from India, Persia, Syria and Arabia, who traded in that port with the Chinese and availed himself of the opportunity to collect valuable data regarding the countries and peoples of the West. In his book, "Chu-fanchi,"<sup>10</sup> written between 1209 and 1214, he mentions the Philippines specifically under the name of Ma-yi and gives a lengthy description of it in Chapters 40 and 41. "The country of Ma-yi," he says in this interesting account, "is situated to the north of Poni (Burney or Borneo). About a thousand families inhabit the banks of a very winding stream."<sup>11</sup> The natives clothe themselves in sheets of cloth resembling bed sheets,<sup>12</sup> or cover their bodies with sarongs, the gay colored, typical garment of the Malay. Scattered through the extensive forests are copper Buddha images,<sup>13</sup> but no one knows how they got there.

"When the merchants (Chinese) ships arrived at this port they anchor in front

of an open place, which serves as a market, where they trade in the produce of the country. When a ship enters this port, the captain makes presents of white umbrellas to the mandarins. The merchants are obliged to pay this tribute in order to obtain the good will of these lords." The products of the country were yellow wax; cotton, pearls, shells betel nuts and yute (abaca) cloth. The articles brought in by the Chinese were porcelain, trade gold,<sup>14</sup> objects of lead, glass beads of all colors, iron cooking pans and iron needles.<sup>15</sup>

This Chinese trade continued regularly until after the arrival of the Spaniards. It became even more active then because of the increased demand for Chinese food products and wares. The establishment of a Spanish colony in Borneo brought the Philippines into important commercial relations with the Malays of the South. While Legaspi's fleet was lying near the island of Bohol, Captain Martin de Goiti had a hard fight with a Moro vessel and took some prisoners. One of them, who acted as the pilot for the defeated vessel, said that "those of Borneo brought for trade with the Filipinos copper and tin, which was brought to Borneo from China, porcelain dishes, and bells made in their fashion very different from those that the Christians use, and benzoin, and colored blankets from India, and cooking pans made in China, and that they also brought iron lances very well tempered and knives and other articles of barter, and that in exchange for them they took away from the Islands gold, slaves, wax, and a kind of small seashells which they called "sigueyas" (*Cyprea Moneta*)



and which pass for money in the Kingdom of Siam and other places; and also they carry off some white cloths, of which there is a great quantity in the islands."

Chinese and Japanese traders brought to the Islands silk tissues and raw silk,<sup>16</sup> utensils of porcelain, iron, and copper, and also the *small currency of zinc*,<sup>17</sup> although known by a Malay name. In return, these nations received the esculent swallows nests,<sup>18</sup> the trepang<sup>19</sup> and pearly oyster shells, which are still staples of trade with China.

Butuan, on the north coast of Mindanao was a large trading port to which vessels from all parts came. The Spaniards encountered in Cebu trading Junks from Siam.

The intercourse with foreigners, was through the medium of the Malay language which, according to Pigafetta, was spoken by the native chiefs.

As a result of this intercourse and commerce, says Barrows, the Filipinos became acquainted with many luxuries long before the arrival of the Spaniards. "Their chiefs and datos dressed silks, and maintained some splendor of surroundings; nearly the whole population of the tribes of the coast wrote and communicated by means of a syllabary; vessels from Luzon traded as far south as Mindanao and Borneo, although the products of Asia proper came through the fleets of foreigners and perhaps what indicates more clearly than anything else the advance the Filipinos were making through their communication with outside people is their use of firearms. Of this point there is no question. Everywhere in the vicinity of Manila, on Lubang, in Pampanga, at Cainta and Laguna

de Bay, the Spaniards encountered forts mounting small cannon, or *lantakas*. The Filipinos understood, moreover, the arts of casting cannon and making of powder. The first gun-factory established by the Spaniards was in charge of a Filipino from Pampanga."<sup>20</sup>

"The main island of the Philippine group, Luzon," writes Laufer in his "The Relations of the Chinese to the Philippine Islands"<sup>21</sup> "was known to the Chinese, long before the Spanish conquest, under its native name *Luzong*, which appears in the texts in the form *Lusong*. This name was also extended to the entire group of islands, and furthermore, was applied as a tribal name to the native population. At that time the Spaniards took possession of the Philippines the name *Lusong* designated principally the City of Manila, but it was then transferred also to the Spaniards who are the *Luzon men* of the Chinese annals, or officially, "*Ta Lu-sung Kuo*". It is at a comparatively late date that Chinese history makes mention of the Philippine Islands; and this fact is the more striking since some of the adjacent isles to the south are touched upon much earlier. The Moluccas, for example, are first mentioned, under the name *Mi-li-ku*, in the Annals of the Tang Dynasty (861-906), in determining the site of the islands of Bali, although no special description of them is given earlier than the sixteenth century. Puni — — that is Bruni or the northwest coast of Borneo — — appears in the history of the Sung Dynasty (960-1279), and we cannot but think that navigators sailing there must have passed the great island of Palawan or some isles of the Sulu Archipelago. However this may be,



the Philippines are not actually mentioned by name in literature earlier than the time of the Ming Dynasty (Ming Shi), chap. 323, p. 11a.) In the fifth year of the period Hung-wu (1372) the first embassy from the Philippines arrived in China with tribute. The site of Luzon is stated on this occasion to be in the South sea very close to Changchou in Fukien. The emperor reciprocated for the gifts of this embassy by dispatching an official with presents of silk gauze woven of gold and colored threads to the King of the country.”<sup>22</sup>

The native exports were cotton, cotton-cloths, bees' wax, coconuts, and fine mats, while the Chinese brought in silk parasols, porcelain and plaited baskets or rattan. Even as late as 1572, the inhabitants of Cagayan told Captain Juan de Salcedo that their cotton weavings were bought up yearly by Chinese and Japanese traders.

A whole chapter in the “Ming Shi” is devoted to the Malay tribe of Ping-ka-shilan, which Laufer identified as Pangasinan. Before the conquest their territory extended much farther northward. They seem, the records say, to have formed a small realm of their own in the beginning of the 15th century. Their first embassy to China was dispatched in 1406 to the court of the Emperor Yung-lo whom they presented with excellent horses, silver and other objects. In return they received *paper money*<sup>23</sup> and silks. Their second embassy left two years later, in 1408; and a third was sent in 1410. On the second embassy the chieftain appeared personally with a large retinue, having selected two men from each village subject to his authority,

each of whom led a number of his tribal clan to bring tribute to the court. The Emperor bestowed *paper money* (ch'so) on the two sub-chiefs, and six pieces of an open work of variegated silk fabric for coats and linings for a group of a hundred men. Their followers also received gifts. In the same year, 1410, another embassy from the Philippines is mentioned, the head of which was a high official called Ko-ch'a-lao<sup>24</sup>. He brought with him the products of his country particularly *gold*. The natives, therefore, must be credited with the exploitation of gold before the advent of the Spaniards. This becomes evident also from a passage published in 1575. It is quoted in the “Tung Hei Yang Kiae” (chap. 4 p. 1) as follows: “Luzon produces *gold*, which is the reason of great wealth; the people are simple-minded, and do not like to go to war. How far this political influence of the Chinese extended over the Philippines in prehispanic times we have at present no means of knowing. The “Ming-shih” (chap. 323, p. 11-a) relates that in 1405 the Emperor Yung-lo sent a high officer to Luzon, who was to govern the country. The result of this visit was the embassy from Luzon under Ko-sh'a-lao in the same year.”<sup>25</sup>

The Spaniards and Chinese met for the first time at Mindoro in 1571. There was a colony of Chinese on Luzon before the arrival of the Spaniards. The “Ming-shi” (chap. 323, p. 11-b) says that formerly the people of Fukien lived there because the place was conveniently near. They were traders of abundant means, ten thousand in number, who, as a rule, took up a long residence there, and did



not return home until their sons and grandsons had grown up."<sup>26</sup>

In 1571, Governor and Captain General Gomez Perez Dasmariñas caused to be instituted in the province of Pampanga an official inquiry for the purpose of securing information from Spanish and prominent natives relative to the results of the prohibition of wearing silks or stuffs from China.

In Cubao or Lubao, Pampanga, Don Nicolas Ramos, chief of the village, being duly sworn, deposed as follows: "That he knew that before the Spaniards came to these islands for their discovery, pacification and settlement, all the natives of the islands, so far as this witness is informed, chief, *timaguas*, and slaves, without distinction of rank, wove cotton fabrics, with which they clothed themselves, all from cotton of their own planting. One or two ships came from China each year, and brought no cloths or silks, but only iron and earthenware, and *camanguian* <sup>27</sup>. Since the Spaniards have become established in these Islands, he has noticed how the Chinese have come hither in larger numbers every year, eight ships at least coming annually from China; and in some years this witness has seen as many as twenty and thirty, all laden with cloths and bolts . . . The Chinese formerly took away from these Islands, in exchange for their merchandise which they brought from their own country, *from twenty thousand to thirty thousand pesos in money* . . . All the natives are extravagant enough to buy their clothing, since they can dispense with making it . . . These merchants take from the country *all the money* they can to their own, whence it never

returns. Before the coming of the Spaniards, all the natives lived in their villages applying themselves to the sowing of their crops and the care of their vineyards,<sup>28</sup> and to the pressing of wine; others planted cotton, or raised poultry and swine, so that all we ate was a product of our work; moreover, the Chiefs were obeyed and respected and the entire country was well provided for."

Don Juan Lisin, also a native chief of Lubao was sworn in and deposed as follows: "He knows that, at the time that the Spaniards discovered and pacified these islands, all the natives thereof — — and especially those of this province — — as this witness has seen, wore no other garments than those made of the cloths which they then wove, which were very good; now they do not care to use them and, instead, use stuffs from other countries. And although one or two ships came from China, these carried no cloth, but only plates, horns, iron, and *camanguian* which they took in exchange for rice and *gold* and for cotton in the ball, where this was grown. Since the Spaniards settled in the city of Manila, the Sangleys — — who at various times had formed settlements there, seeing there were Spaniards in the country, and *that the money they brought was different from that which had been used before*, began to increase their ships, bringing each year a greater number than before. In these they brought to the Islands very large quantities of provisions (although there was no need of these in the country) together with many pieces of satin, damask, and taffetan and other pieces of fine silk and a large quantity of cotton cloths, white and colored. And



so far this witness has known as many as twenty ships to come in a single year, and he has known a time when at least eight entered the river of Manila alone. For, besides these, many go to the Provinces of Pintados, which they call Pan, or Panay, Cubu or Cebu, Pangasinan, Ylocos, and Cagayan. A piece of cloth which this witness has known to be sold, and himself has bought, in former years for three or four reals, sells today for eight and twelve reals; and it will very soon cost twenty, if no check or remedy is applied."<sup>29</sup>

## WEIGHTS AND MEASURES

The original measures used by the ancient Filipinos were by capacity or *takal* the smallest of which was the *chupak* or *chupa*. Four *chupas* made a *gantang* and 800 of the last, a *kevan*. The measurers of length were taken from parts of the human body. Thus, the *braza* or fathom was called *dipa*; the palmo or span was called *dancal*. A finger's length was one *tumuro*. *San-damac* (isand damák) is the whole width of the hand with the five fingers. *Sang-dali* (isang dali) is the width of one finger; and *sucat* is the act of measuring in this manner.<sup>30</sup>

For weighing gold, however, a *taluro* or balance was used, and for the publication of the weights and their corresponding equivalents, as they are still in use in the towns of Gapan, Peñaranda and Papaya, province of Nueva Ecija, we are indebted to the ethnological studies of the present Director of the Philippine Library and Museum, Don Epifanio

Santos Cristobal. The smallest weight is the *bilic*. The others are:

- 2 Bilic equal one Punto
- 2 Puntos equal one Cunding
- 2 Cunding equal one Baria
- 3 Barias and 1 Cunding, equal one Aliw
- 5 Barias equal one Sicolo (sika-walo or 8th part)
- 10 Barias equal one Sicapat (si Kapat or the 4th part)
- 1 Tahel, or 1 and 1/4 onzas equal 10 Sicapat.<sup>31</sup>

The unit is the *baria*, and this amount is the average daily production of a miner in the gold placers of the locality.

Through a wide intercourse with neighboring kingdoms, which was continued for a long time previous to the coming of the Spaniards, the people had developed a peculiar civilization and became acquainted with many of the accessories of modern life. They had labor animals, used iron implements, and agriculture had attained a high degree of development. The rice terraces at Ifugao in the Mountain Province, covering one hundred square miles of territory and estimated to have taken from 1,200 to 1,500 years to build, are justly considered one of the wonders of the world. Weaving was a household industry. Writing was a common art. Gold was used as a medium of exchange and for making jewelry and other objects of art. Gold was sometimes used by weight and as a medium of exchange, although their mercantile transactions were usually carried on by barter.

"The people of this Island (Luzon)," says one of the early historians, "are



very skillful in their handling of gold. They weigh it with the greatest skill and delicacy that has ever been seen. The first thing that they teach their children is the knowledge of gold and the weights with which they weigh it, for there is no other money among them.”<sup>32</sup> Crawford testifies to the natives’ empirical skill in assaying gold. The fineness was ascertained by the touchstone.

“The pay of native auxiliares from Bohol was (in 1733) reckoned at a monthly wage for each man of “thirty *gantas* of rice, four silver *reals*, a span (*mano*) of tobacco, and one *chinanta* of salt.”<sup>33</sup>

“Our largest unit of weight is a *chinanta*, which is divided into 10 *cates* of the province, or 20 of standard weight (de romana), the *cate* contains 8 *taels* of the province, or 16 of the standard weight.”<sup>34</sup> Gold or *guinto* was also reckoned by weight.”

“The largest,” says another authority, “is the *tahel*, which is the weight of ten *reals* of silver — or of one *escudo*. The half-*tael* is called *tinga*, which is the weight of five *reals*. The fourth part is called *sapaha*, which is two and one half *reals*. Other metaphorical terms are also used, like the Spanish term *granos*, the weight of one red kidney-bean, (*frixo-lillo*), with a white spot in the middle.”

To weigh bulkier things, such as wax, silk, meat, etc., steel-yards, called *sinantan* were used, which was equivalent to ten *cates*, of twenty *onzas* (ounce) apiece. The half of that was called *banal*, which was five *cates*; and the half of the *cate* was called *soco*. These old weights were adjusted to the Spanish by the regulations of the year 1727, one *cate* being

equivalent to one *libra*, six *onzas*; one *chinanta* to thirteen *libras*, and twelve *onzas*; hence one *quintal* of eighty of the old *cates*, corresponded to four *arobas* and ten *libras* of the Spanish measure. A *pico* of one hundred *cates* was equivalent to five *arobas*, twelve and one-half *libras*, in the new arrangement. As in the case of gold, one *tael* or *tahel* must weigh one and one-fourth *onzas*.

The old measures of quantity are still used at the present time; *caban*, *ganta*, *halfganta*, and *chupa*. Four *chupas* make a *half-ganta* or *kagitna*, 2 *kagitna* or 8 *chupas* make a *ganta* and 25 *gantas* make a *caban*. The government has regulated them by the Spanish measures as follows: The *caban*, or “box” (*arca*) is equivalent to one-half of a Toledo *almud*, which is the *half-solemin* in other places. The *half-ganta* or *caguitna* (*kagitna*). The *chupa*, is the eighth of *half-mud* or Toledo. The act of measuring in this manner is expressed by the word *tacar* or *takal* in Tagalog.

## BURIED TREASURES

From time to time, especially in chance excavations as in sinking wells, digging holes for house posts, making ditches, levelling roads, and notably along the Angat Waterworks Project, particularly at the site of La Mesa in Novaliches, finds of the most extraordinary sort have been earthed. Not infrequently, the erosion of river banks has brought to light many interesting objects of positive antiquity. A number of stone implements from Novaliches belong to our neolithic age according to the re-

searches of Professor Otley H. Bayer of the University of the Philippines. Sherds of native pottery incised with archaic designs have likewise been found there. The majority of the sites were ancient forgotten tombs. The explorations of Bisayan caves first by Jagor, then by the late Dean C. Worcester, followed years afterwards by Dr. K. E. Guthe of the University of Michigan, have yielded rich returns. Old Chinese porcelain of the Sung Dynasty (A.D. 960-1259), and possibly also of the earlier Tang Dynasty (A.D. 618-906), gold jewelry, colored glass beads and bracelets and other household articles, have been found, sometimes with crumbling bones, as in the recent excavations (1926) made near the ancient Spanish fortress or Cota de San Pedro in Cebu.

The ancient Filipinos revered their dead. In fact, it is generally admitted that there existed a kind of ancestor worship in the Islands on the first coming of the Europeans early in the sixteenth century. The practice of burying their dead with the latter's most precious belongings was universal and the companions of Legaspi upon learning of it looted grave after grave until it became an abuse, and the prudent Adelantado, to avoid unnecessary conflicts with the Islanders, who held such places above all else holy, was constrained to prohibit their farther desecration.

In much the same way, coins have been dug up and some of them can positively be identified by comparison with similar ones found in other parts of the world. To this category belongs the Celtiberian coin of Professor Beyer found in a garden in San Pedro Cacati near

the bank of the Pasig River in 1923.<sup>35</sup> The publication of this find in the local papers elicited such diverse opinions, without apparent definite solution, that it is pardonable to review the various statements as published before setting down our own conclusions.

Professor Beyer came into possession of this coin in 1925. It is a silver piece showing on its anverse side the profile of a beardless male head with an up-turned crescent behind the neck. The reverse side shows a horseman with spear below the characters which professor Beyer believes to be "a combination of Greek and Sanskrit, or the corrupt Greek language spoken or used in Bactria, part of Alexander's Indian Empire. The coins of Bactria, many of which bore Alexander's picture, were circulated mostly in India, and Arabia. If the coin is genuine it must be about 2,000 years old," Professor Beyer states. "If it is a genuine Greek coin for the use of the Arabs it must be 1,000 years old or more," he concluded.

When in the United States early in 1925, Professor Beyer visited different cities and examined the collections of the Boston, New York and Chicago museums in the hope of identifying it, but no exact likeness could be found. A cast of the same was taken in Harvard University and one of the duplicates was sent to the British Museum.

"The rarity of this coin," Professor Beyer further says, "together with the circumstance of the finding of some 20 other Indian coins in the same vicinity,"<sup>36</sup> makes it almost certain that this coin was brought to the Philippines during the days when the Hindus and Arabs were



trading with Manila only before the Spaniards came but even long before the Moros came to the Islands. It is therefore an interesting item among others which goes to prove the extent of Philippine trade and intercourse with foreign lands in pre-Spanish times.”<sup>37</sup>

After a careful study of Professor Beyer’s coin Mr. Gilbert S. Perez chief of the vocational division of the bureau of education and formerly division superintendent of school of Tayabas, declared that “there is a greater probability that it was brought here by some Spanish Hidalgo or Dominican Friar than by some deserters from the Bactrian court of Eucratides or Euthydemus.

“The coin found in San Pedro Makati”

he continues, “if it is the one illustrated, came to the Philippines after the discovery of the Islands by Magellan. These Celtiberian coins are still plowed up in the fields by Spanish peasants and may be purchased for about seven or eight florins in London or Amsterdam.

“Heiss attributes the coin to Segobriga (Segovia? Perez) Heiss P1. XIII. This coin can be easily attributed to this town by the crescent a symbol of Diana who was the special patron of the Segobrigans. The bust is not that of Alexander as the coin is a barbaric imitation of a stater of Philip, the father of Alexander the Great.

*To be continued*



*Mrs. Asuncion Bantug cuts the ribbon officially opening the annual convention of the Philippine Numismatic and Antiquarian Society at the Manila Garden Hotel last year. Assisting her are the officers of the PNAS and their ladies.*

# HISTORICAL DOCUMENTATION OF PHILIPPINE COINS AND MEDALS 1579 – 1897

by Quintin Fortich Oropilla, M.D.

*Editor's Note: The author is a medical practitioner specializing in physical rehabilitation. He was a recent recipient of a special award from the Philippine Numismatic & Antiquarian Society for his archival research work.*

## NUMISMATICS AS AN ACADEMIC DISCIPLINE:

The word “numismatics” is derived from the Greek word “nomisma” or money and for money to exist, “nomos” or custom or law has to be the *sine qua non*.

Primitive money that came to evolve from the customs of the people has to be interpreted according to their culture and economic system. This is exemplified by the Rossel Island Money, the ndap pieces, polished small pieces of shell numbering 1 to 22. It was believed that these represent values or denominations similar to the modern all purpose money in the Western economic system. Viewed in the modern concept for example, No. 18 ndap will pay for wives or pigs but in the context of pig feast in Rossel Island buying a pig with No. 18 ndap is equivalent to buying a wedding ring for his bride as practiced in the Western world. Hence, from the point of view of Rossel Island culture and eco-

nomic system a particular ndap was a symbol that formalized a cultural activity singular to the island peoples and as such a special purpose or socio-specific money.<sup>1</sup>

Money that were created by law or royal decrees as in the colonial Philippines is typified by the new barrillas named cuartos. This was created by the Royal Decree of December 19, 1769 as a necessity measure for the scarcity of small change needed in the internal trade. When the tobacco monopoly was imposed in 1781 as a measure to prevent bankruptcy of the colonial government, the cuartos were used as exploitation tool to promote the government monopolies. The Superior Government allowed the Ayuntamiento de Manila to mint and put in circulation large amount of cuartos with the idea that with more sencillos in circulation there will be more tabaco sales in the estanquillos. And rightly so. But the tobacco monopoly had brought anguish and hardships to the farmers within the monopoly areas.



Where before they were free to plant rice or corn for their subsistence, with the monopoly they were saddled to produce tobacco only under the watchful eyes of *resguardos* and to a point even of not able to use their produce for their personal needs. In 1830 the Superior Government was shocked to find in their Tesoreria General thousands of counterfeit *cuartos* which was interpreted as a subtle form of rebellion . . . .<sup>2</sup> At that point in time when these *cuartos* were depreciated in value, people refused to receive them; in *tiendas* prices of commodities were inflated and whatever *cuartos* grudgingly received by them, were spent quickly to buy *tabacos* in the local *estanquillos* even if they do not need them. Such *tabacos* bought were in turn used as a medium of exchange. That was how *tabaco* became money.

In the first example, it hammers the need of a numismatist in developing an understanding of a primitive money. He must also be an archeologist, an ethnographer, a social anthropologist, a historian and an economist.<sup>3</sup> The second example keenly dramatizes the interrelationship between numismatics and the political, socio-economic history of the nation.

## THE BARRILLA PUBLICATION

The Central Bank Money Museum has distinguished itself in giving a name to its publication a historical name in the field of numismatics, *BARRILLA*, a copper coin that has touched the very lives of the people in the towns and *pueblos* of yesteryears. From the coin, *barrilla*, came the Tagalog word “*barya*”,

meaning small change. The meaning of *barya* as used in the *tiendas* three centuries ago is still the same *barya* of the corner *tindahan* as we know it today. But it is sad to say that the buying power of the *barya* of today is not the same as the *barya* of yesterday.

Through the years, *Barrilla* has been publishing certain articles delving on the mysteries of Philippine numismatics which, sad to state, had never been unravelled by the current generation of numismatic scholars. While the publication by *Barrilla* of Don Francisco Aguilar y Biosca's *Legislacion Sobre Moneda Filipina* would furnish these scholars a tool for solving some of these mysteries, it would not be a convincing reference as Aguilar Biosca wrote it not as a numismatist but as an intendant of the *Real Hacienda* in 1893 to trace the chaotic and confused monetary policies of the Central Government. The book does not trace the embryonic development of a coin as it were but only presents its birth certificate in the form of *bandos* when a coin is introduced to the people.

## THE ARCHIVAL RESEARCH:

This author cognizant of the hiatus left by the book of Don Francisco Biosca Aguilar, decided to fill the void by doing an in-depth archival research in the Philippine National Archives the result of which are the 10-volume dissertation which will be presented later in this paper.

Doing research in the National Archives with the documents still unclassified is like a 16th century explorer, sailing into the uncharted seas of the

New World, not knowing where to land and what to find. Where the ancient mariners navigated by the stars, this author used the Structural Chart of the Superior Government by E.O. Robles in his book "The Philippines In The 19th Century."<sup>4</sup> These structural charts direct which bundles have to be opened.

Within the span of free leisure time, between ward rounds, case conferences at the University of the Philippines Philippine General Hospital and as medical specialist at the Makati Medical Center, during which the research was done at the Philippine National Archives, no less than 400 bundles of archival documents were opened. These were on *Hacienda, Tribunal de Cuentas, Casa Moneda de Manila, Contaduria General, Bandos, Tesoreria General, Rentas Publicas, Intendencia General, Spanish Mani-*

*la, and Obras Publicas.*

Locating documents on nomisma during the last half of the 19th century was no problem as they were mostly in the *Casa Moneda* and *Bando* bundles. The greatest challenge lies in the 18th and first half of the 19th century as there was no established mint yet and so materials relative to money are found in bundles of different titles. Don Tomas Dasi in his book "Estudio de los Reales de a Ocho" hypothesized that there was a mint in the Philippines before 1763 that took care of the minting of copper coins.<sup>5</sup> Definitely the archival documents confirmed the absence of a mint. In the absence of a mint though, the mint function and authority was bestowed by the governor general to specific branches of government. Thus:

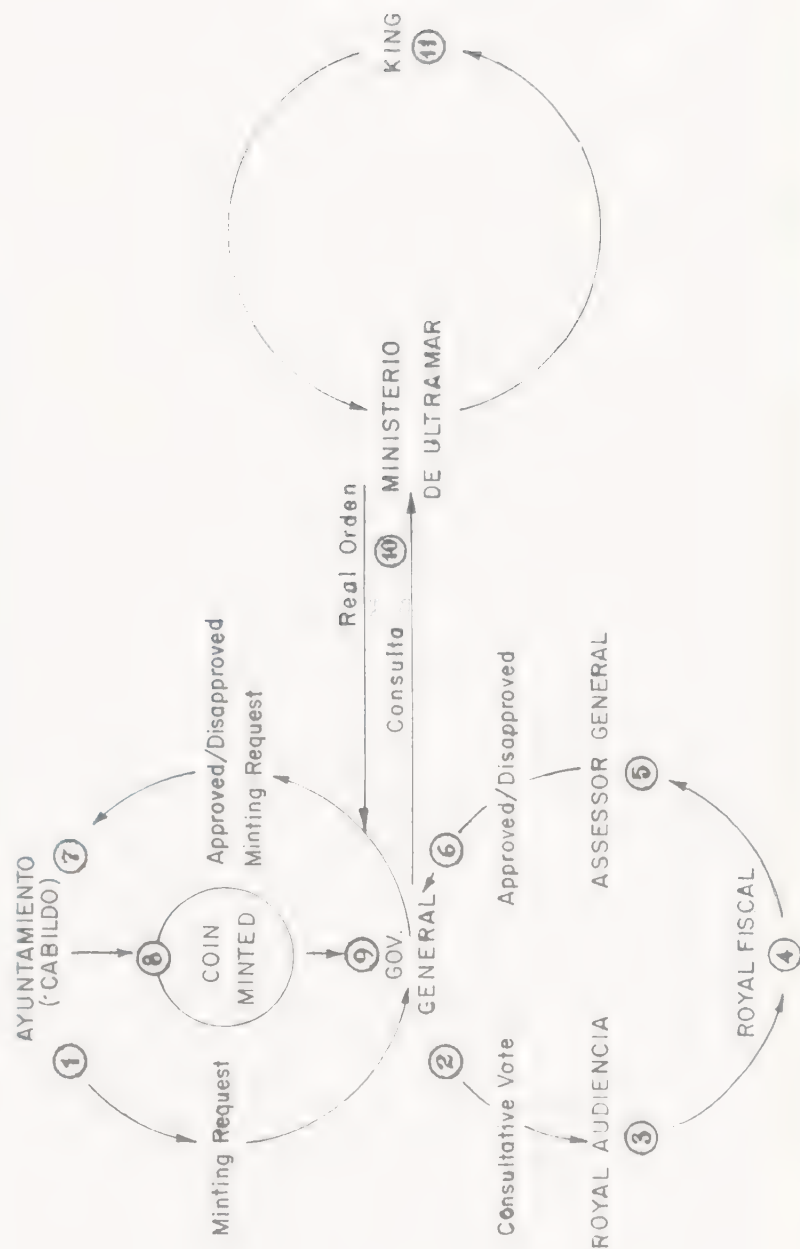
COINAGE	COIN-ISSUING AUTHORITY	ROYAL DECREE/SUPERIOR DECREE BESTOWING AUTHORITY
1. Barrilla, Condines, Cuartos	Ayuntamiento de Manila	Superior decree in the late 16th century, confirmed by the Royal Decree of December 19, 1769.
2. Counterstamped Coins (MANILA 1828-1830, F. 7, YII)	Ministerio de Real Hacienda	Superior Decree of July 8, 1826.
3. Isabella II and Alfonso XII 4, 2, I-P Gold 50-20-10 ¢ Silver	Casa Moneda de Manila	Real Orden 8 September 1857  Real Orden 5 March 1862



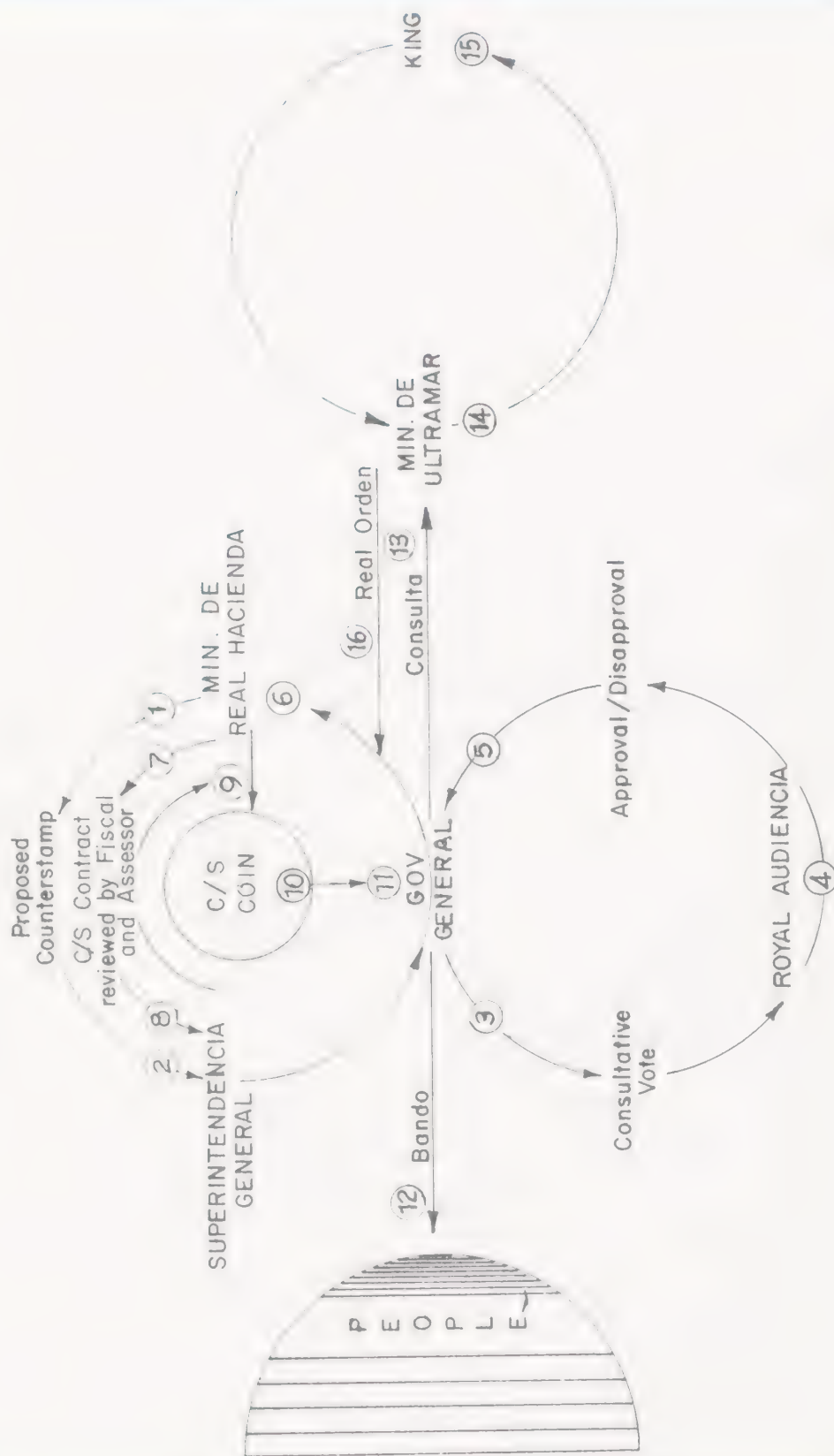
# THE MINTAGE MECHANISM:

This author has constructed from the voluminous documents the following diagrams on the mechanism on how request for mintage was acted upon. Note that each mechanism is different for each particular coin.

## FOR 1766 BARRILLA AND CUARTO COINAGE



FOR THE COUNTERSTAMPED COINS





#### 4-2-1 Peso Gold and 50-20-10 t Silver



## THE RESEARCH PRODUCT

VOLUME I . . . . .	MONEDA CORTADA
VOLUME II. .	BARRILLA Y CONDINES
VOLUME III . . . . .	CUARTOS
VOLUME IV . .	MONEDA RESELLADA
VOLUME V.	ESTABLISHMENT OF THE CASA DE MONEDA DE MANILA
VOLUME VI . . .	RE-ESTABLISHMENT OF THE CASA DE MONEDA DE MANILA
VOLUME VII . . . .	MONEDA BRONCE: UNO Y DOS CENTAVOS
VOLUME VIII . . . .	MONEDA FALSAS
VOLUME IX . . . . .	MEDALLAS
VOLUME X . . . . .	PLANOS

This 10-volume archival documentation of coins and medals during the Spanish regime is not only a documentation of numismatics but of the socio-economic history of the nation as well. For the historiographic study of this aspect of history, numismatics serves as the basic framework. In medical parlance, numismatics is the anatomy while historiography is the clinicopathological correlation of the socio-economic ills brought about by the chaotic and confused monetary policies of the Spanish regime. This historiographic study which promises to be a greater work will be done by my co-author, Ms. C.P. Boncan, who did the translation of all Spanish documents used in this documentations. She will use these documents for her dissertations.<sup>6</sup>

Each volume will be accompanied by offset copies of the corresponding original documents which will serve as bibliography. This will serve a 3-fold

purpose: 1) to preserve copies of the original manuscripts for posterity because with the way the documents are kept in the Archives many of these will be lost forever in the next few years. 2.) to provide an opportunity for the reader to eyeball the original documents and verify the author's facts and figures. 3.) to provide the numismatist personal copies of the original documents as collector's item to complement his coin collection.

Each volume aims to discuss and provide answers to the different questions as framed. Answers will be based on the aforementioned original documents.

Thus:

### VOLUME I MONEDA CORTADA:

1. The silver cortadas as galleon trade money.
2. Abuse and counterfeiting of the cobs.
3. Superior Decretos against clipping and counterfeiting.
4. Ancient Tagalog Monetary Terms

### VOLUME II BARRILLAS Y CONDINES

1. *Barrillas/Condines* – Tokens or government issued coins ( ? )
2. Presentation of the *Superior Bando* of February 9, 1734 as the only existing document of *barrillas* and *condines*
3. Significance of the above *bando*.
4. How counterfeit *barrillas* and *condines* are distinguished.
5. Evolution of *Condines de Metal*



as money; the origin of the Tagalog word "kunding."

6. The 1722 *BARRILLA* as compared to the 1728 *BARRILLA*. Which of these are counterfeit?
7. The evolution of "B" as a mint-mark and what does it signify?
8. 1766 *BARRILLA*:
  - a) Cabildo's deliberations and approval
  - b) Its official extrinsic (exchange) value and intrinsic (weight) value.
  - c) Who were the minting contractors: Were these *barrillas* minted in a *taller* in Cavite as mentioned by Don Octavio Gil Farres in his book "Historia de la Moneda Española? "
9. Relationship of the 1766 *Barrilla* with the 1771 *Cuartos*.

### VOLUME III - CUARTOS

1. How the *Ayuntamiento* acquired the authority to issue coins.
2. Presentation of the full text of the *Real Orden* of December 19, 1769; Documented arrival of the above royal decree; deliberation by the Royal Audiencia and its implementation.
3. Transition from the old *barrillas* to the new *barrillas* with the Royal Coat of Arms as prescribed by the above royal decree.
4. 1771 *Cuartos* as the first issue; its legend and probable connection with the 1769 *Un Grano* and 1/2 *Grano* Mexican Copper Coins; Recall and demonetization of the old *barrillas*.

5. First appearance of counterfeit *Cuartos* and the *Superior Bando* of January 15, 1795.
6. Presentation of yearly *Cuarto* Mintages from 1781 to 1830.
7. Increased and multiple *cuarto* mintages as a measure to promote the government monopolies, in particular the tobacco monopoly.
8. Counterfeit *cuartos* as a form of rebellion against the tobacco monopoly.
9. Evolvment of "tobaco" as money.
10. Census on the extent of counterfeiting and measures taken by the Superior Government to regain the confidence of the people on *cuartos* as money.
11. The Royal Decree of March 29, 1833.
12. The 1834-1835 New *Cuarto* Mintages as a result of the above measures.

### VOLUME IV - MONEDA RESELLADA

#### "MANILA 1828" C/S

1. The antecedent documents leading to the *Bando* of October 13, 1828.
2. What government office was given the authority to counterstamp coins? Where was the C/S Office located?
3. Were the *volante* (stamping press) and the *troqueles* (dies) prepared in Spain or in Manila? Who made them?
4. What were the 4 major steps in counterstamping?
5. When did the "MANILA 1828"

counterstamping started and when it ended? Why was it stopped?

6. Explanation why there was no "1829 MANILA C/S" on silver yet there was a "MANILA 1829" on gold.

#### "MANILA 1830" C/S

1. How and when the "MANILA 1830" C/S started? When and why was it stopped?

#### THE SASTRE COUNTERMARK ("F.7<sup>0</sup> Ovaloid Type)

1. Is the SASTRE C/S a genuine countermark?
2. What was the first proposed C/S? By whom and how it was to be countermarked? What was the rationale behind it?
3. Who first proposed the "F.7<sup>0</sup>" ovaloid type? Who made the dies? Was it made in Spain or in Manila? What was the rationale behind the switch from the ovaloid to the small circular dies?
4. How many coins were countermarked with the Sastre Counterstamp?
5. Are "F.7<sup>0</sup>" countermarks on both sides of holes in coins fake?

#### THE "Y.II" COUNTERMARK:

1. When was the approval for the change to the "Y.II" C/S given?
2. Who made the dies? Who was awarded the counterstamping contract?
3. How many coins and what deno-

minations were countermarked?

4. Are "Y.II" C/S on *sencillos* (1/2, 1, 2, 4R) fake?
5. Was counterstamping ended with the Real Orden of March 31, 1837?
6. Were all "Y.II" C/S on 1838 and 1839 coins fake? If genuine, how and why?

#### VOLUME V – ESTABLISHMENT OF THE CASA DE MONEDA DE MANILA

1. Dissection of the Royal Decree of September 8, 1857.
2. Acuerdos on where and how the physical plant of the mint was to be established.
3. Companies and individuals bidding to supply the minting machineries and paraphernalias.
4. From whom finally were the above machineries bought?
5. When did these minting machineries arrived in the Philippines?
6. When did the dies, punzones and matrices from *España* arrived in the Philippines? What were the condition of the above dies when they were received by the Casa de Moneda?
7. Which of the catalogued patterns can be documented? Which are fantasy coins?
8. Budget for the inauguration of the Mint; Were the inauguration medals struck in the Mint? How many were in gold? How many were in silver?
9. Why were 4-P coins only struck on the day of inauguration? Explain.
10. When did the dies for the Isabela



50, 20, 10 ¢ arrived in the Philippines?

11. Why the few 1867 4-P's and absence of 1867 2-P's?
12. Were the 1868 Isabela dies for 4, 2, 1-P's utilized for coinage from 1869 upwards?
13. Were Alfonso XII 1880 and 1881 4, 2, 1-P's ever minted in the Casa Moneda de Manila? Present official Mint's documents to prove or disprove the above.
14. When did the above Alfonso XII dies for the 4, 2, 1-P's; 50, 20, 10 ¢ arrived in the Philippines? Show documents.
15. Is Aldo Basso's book correct on the Alfonso XII Gold and Silver Mintages? What were the correct mintages for the year 1882 and 1885? Was minting of gold coins continued after 1885?
16. Why were there no gold mintages for the year 1883 and 1884? Were there?

#### VOLUME VI -- RE-ESTABLISHMENT OF THE CASA DE MONEDA DE MANILA

1. Presentation of the copy of the original telegram from Madrid to Manila ordering the re-opening of the mint.
2. Dissection of the Royal Decree of December 15, 1893.
3. Presentation of the certified notarized copy of the Inventory of the Mint's presses, *troqueles*, *punzones* and *matrices* at the time of the re-opening.
4. Role of Don Melecio Figueroa

on the re-opening of the mint.

5. When did the minting started?

#### VOLUME VII - MONEDA BRONCE: UNO Y DOS CENTAVOS

1. Real Orden No. 781 on 16 August 1871 ordering the study of the fabrication of bronze coins in the *Casa de Moneda de Manila*.
2. Presentation of the extensive *expedientes* from 1871 to 1897 with regards to the above including the several telegraphic request by the *Casa de Moneda de Manila* for the dies necessary for the minting of the above coins. The reply of the Ministerio de Ultramar to the above requests. Were the above dies ever remitted to the *Casa de Moneda de Manila*?
3. Were the *Uno y Dos Centavos* coins ever minted in the *Casa de Moneda de Moneda*?
4. Or were they minted in Madrid? And if so was there ever a shipment of these coins to the Philippines? How many?

#### VOLUME VIII - MONEDA FALSAS

1. Carolus IIII, B. DE PLATA, No date, S<sup>o</sup>.
2. Platinum as a metal of counterfeit.
3. Documented fake by the Casa de Moneda and their distinguishing characteristics:
  - a.) 1866 4-P Isabela II
  - b.) 1870 Carlos IV, silver
  - c.) 1879 Alfonso XII, 25 Pesetas Gold.
  - d.) 1880 Alfonso XII, 25 Pesetas

Gold.

e.) 1880, 1883, 1885 Alfonso XII  
50 ¢ Silver.

4. The Siping Coinage by the Igorotes verified by the Casa de Moneda on November 16, 1886.

#### VOLUME IX - MEDALLAS

1. Pope Gregory XIII Medal that sealed the Papal Bull that was sent to Zebu in 1579.
2. *Superior Decreto* prescribing rules on the fabrication of medals in the *Casa Moneda de Manila*.
3. *Casa Moneda* Struck Medals with their certificates of mintage signed by the Mint's Contador and Director, stating how many were in gold, silver or copper.
4. *Sociedad Economica Filipina* Medals and their history.

#### VOLUME X - PLANOS

These plans are being presented to bring the reader as it were into the mint and into the other offices that had something to do with coinage such that he will catch the aura of the times and experience the feeling of having been there

by thumbing thru the plans.

1. *Casa de Moneda de Manila*
2. *Ayuntamiento de Manila*
3. *Tribunal de Cuentas*
4. *Royal Audiencia*
5. *Real Hacienda*
6. *Tesoreria General de Filipinas (Re-sellada Oficina)*

#### THE LABOR PAINS OF BOOK BIRTH:

In obstetrical parlance, the authors are now in the 4th stage of labor where the cervix is fully dilated and little push will result in the delivery of these decaplets. All documents are now gathered and most of them have already been translated and assembled. Barring any unforeseen complications, the authors project the expected date of delivery will coincide with the Tenth National Numismatic Convention on November 1983.

Till then, the numismatic world awaits the delivery of these historic books of documentation on Philippine coins and medals. Limited copies will be printed and those with reservations will be accommodated first. Why not reserved now thru the author's office at Makati Medical Center.



#### ACKNOWLEDGEMENT

To Cely P. Boncan, Mrs. Rosalina Concepcion and the Staff of the Philippine National Archives, - my deep and profound gratitude!!!



## FOOTNOTES

<sup>1</sup> E. B. Banning and L. A. Pavlish, Observations On Primitive Money, The Numismatist, Oct. 1980, 2421-2426.

<sup>2</sup> Celestina P. Boncan, Historiographical Study On the Minting of Cuartos And The Tobacco Monopoly, 1769-1835, Unpublished 1980-81 Seminar Paper, Graduate School, Dept. of History, University of the Philippines.

<sup>3</sup> E. B. Banning, Primitive Money, op. cit, 2439.

<sup>4</sup> Eliodoro G. Robles, The Philippines In The Nineteenth Century, Quezon City: Malaya Books Inc., 1969.

<sup>5</sup> "Se considera que en fecha desconocida, anterior al año 1763, debio de ser creada la Ceca de Manila para la acunacion de moneda de cobre," Tomas Dasi.

<sup>6</sup> C. P. Boncan, Graduate Student, Dept. of History, University of the Philippines.



*MANILA REVISITED. Mrs. Lenore Johnson (second from right), daughter of Dr. Albert P. Fitzsimmons, Insular Treasurer of the Philippines from 1916-1920 and first Director of the Manila Mint, recently visited the Money Museum, while on a sentimental journey to the Philippines after a 60-year absence. Shown with her as she views the paper notes signed by her father, are daughters Mesdames Virginia Ostrand and Margaret March and Mr. Antonio M. del Mundo of the CB Money Museum.*

## PHILIPPINE COINS: FLORA AND FAUNA SERIES

by Antonio M. del Mundo

Coin are the "footprints of history" which reveal much about a country and its people. They have been mute witnesses to a nation's economic, cultural, religious and political development so that a change in any of these human activities is correspondingly recorded in these tiny pieces of metal which have outlasted even the more traditional mediums of history.

Thus, every coin which circulated in the Philippines has its own story to narrate. Conquests by foreign powers, revolutions, independence, economic and political upheavals, international relations and other events of national significance are vividly recreated in our coins.

The imposition of a new political order in 1972 gave birth to a group of Philippine coins known as the "*Ang Bagong Lipunan*" (ABL) series. Though history has a way of vindicating human judgement, eight years of a benevolent martial law regime may not seem enough for the transformation of a nation which had long suffered under the yokes of three foreign powers, been wracked by political dissensions even after independence and threatened by an opposing ideology. The new order however was able to institute far-reaching reforms which affected the entire spectrum of Philippine society and the lifting of

martial law in 1981 gave the administration a chance to evaluate the performance of the crisis government during the eight-year period.

On the numismatic side, the "ABL" coins which have been circulating since 1975 were also included in the overall assessment. Hence, an Ad Hoc Numismatic Committee was created in the Central Bank "to review and evaluate the present denominations, designs and specifications of Central Bank notes and coins, recommend changes, if any, and to submit appropriate designs, specifications and denominations for new banknotes and coins as well as commemorative/proof coins to be issued in the future." Mr. Cesar J. Lomotan, Superintendent of the CB Security Printing Plant/Mint and Gold Refinery Complex was appointed Chairman with the following as members: P. Siervo Dizon, Special Assistant to the Governor; Edmundo Angeles, Director of the CB Security Printing Plant; Arsenio Luz, Jr., Director of the CB Mint and Gold Refinery\*; Antonio V. Bantug, CB Numismatic Consultant; Feliciano Belmonte, Jr., President of the Philippine Numismatic

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\* Mr. Luz was replaced by Mr. Guillermo Flores upon his retirement in 1981.




and Antiquarian Society; Dr. Serafin Quiason, Jr., Chairman of the National Historical Institute and concurrently Director of the National Library; and Arturo Luz, Director of the Design Center, Cultural Center of the Philippines. The composition of the committee is an ideal one considering its diverse membership which includes individuals involved not only in the technical and artistic aspects of minting but also those from the numismatic and historical circles.

The Committee was guided by the concept that while we “should project contemporary and forward-looking designs which is the trend all over the world, we should set our coins apart from those of other countries by making them distinctly Pilipino.”

After almost two years of research, study and deliberation, the Committee which was assisted by Design Systemat of Makati in the execution of the proposed designs submitted the following recommendations which were approved by the Monetary Board and subsequently by the Office of the President:

1. The retention of the busts of the national heroes appearing in the ABL series but on a full profile to minimize erosion. In the latter series, they are in a three-fourths profile.

2. The deletion of the seals of the Central Bank and the Republic on the coins and in their stead, species of flora, fauna and marine life indigenous only to the Philippines;

3. The change of the mintmark from *BSP* (Bangko Sentral ng Pilipinas) to the ancient Tagalog script 

for “P” which stands for Pilipinas and Piso;

4. Due to the increasing cost of metals used in minting, the change of the metallic composition of the 5-, 10- and 25-sentimo coins so that the production costs will not exceed their face values;

5. The reintroduction of the 50-sentimo coin as there exists a demand for it which had been experienced during its eight-year absence in the “ABL” series;

5. The introduction for reasons of economy of a new denomination – the 2-Piso coin to replace gradually the 2-Piso



*New CBP mintmark*

banknote which has a shorter life span than the former;

7. The adoption of a uniform shape (round) for all denominations except for the ten-sided 2-Piso.

The 1-sentimo will have on its obverse the profile of Lapu-Lapu, the Mactan chieftain who was the first native to successfully repulse the Spanish conquest of what is now the Philippines. On the reverse will be a likeness of a Philippine seashell with its scientific name *VOLUTA IMPERIALIS* inscribed below.



*Obverse and reverse of the (a) 1-Sentimo; (b) 5-Sentimo and (c) 10-Sentimo coins.*



The obverse of the 5-sentimo will feature the bust of Melchora Aquino, also known as *Tandang Sora* who despite her old age, supported the Revolutionary Movement of 1896 for which she was known as the Grand Old Woman of the Revolution.

The native orchid *Waling-Waling* known scientifically as VANDA SANDE-RIANA will be etched on the reverse. Unlike its copper "ABL" counterpart, the new 5-sentimo will be of aluminum similar to the 1-sentimo.

The 10-sentimo will likewise be of aluminum, a radical departure from all the 10-centavo coins issued by the CB since 1958 which are of copper-nickel. The bust of Francisco Baltazar, foremost Filipino poet who lived in the 18th century and from whose name the native poetic joust, *Balagtasan*, was derived, will be on the obverse of the 10-sentimo while on its reverse will be depicted the world's smallest fish – the PANDAKA PYGMEA which was discovered at the Malabon River in Rizal.

Juan Luna, the first Filipino painter to win international acclaim, will be on the obverse of the 25-sentimo which will sport a new reddish tone due to its 60% copper and 40% zinc composition. A Philippine butterfly, the GRAPHIUM IDAEOIDES, will be featured on the reverse.

After an eight-year partial absence\* from circulation due to its exclusion in the "ABL" series, the 50-sentimo coin will stage a comeback in response to a

growing demand for this value which was brought about by a shift in consumer pricing, e.g. transportation fares. The obverse will have Marcelo H. del Pilar, a leading figure in the Propaganda Movement which was waged prior to the Revolution of 1896. In the CB "Pilipino" coin series (1967-1974), his profile is on the 50-sentimos also and it is quite ironic that a noted propagandist like Del Pilar who was at the forefront of the Filipinos' peaceful quest for reforms in the 19th century, was excluded in the coinage of the "New Society" – in itself a movement for reforms which has utilized every available media in projecting its objectives. In contrast to the "peaceful" and pen-wielding hero on the obverse, the reverse of the 50-sentimo will have the profile of the Philippine monkey eating eagle in an attacking stance. Known for its fierceness, it is found only in the deep jungles of MINDANAO though one or two were known to have survived captivity. Its scientific name PITHECOBHAGA JEFFERYI will be inscribed in the lower portion of the reverse.

Jose P. Rizal will be on the 1-Piso in keeping with the Central Bank's tradition of featuring the foremost national hero on the country's basic monetary unit, be it a coin or a bank-note. The *tamaraw*, found only in the jungles of Mindoro Island, will be depicted on the reverse of the coin as a symbol of the *piso*'s strength for which this diminishing specie of Philippine fauna has been associated with. On the lower portion will be the inscriptions ANOA MONDORENSIS, its scientific name.

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\* The 50-sentimo of the "Pilipino" series is still legal tender.



a



b

*Obverse and reverse of the (a) 25-Sentimo and (b) 50-Sentimo coins.*





*Obverse and reverse of the 1-Piso coin.*



*Obverse and reverse of the 2-Piso coin.*



## SPECIFICATIONS OF THE NEW PHILIPPINE COINS


Denomination	Metallic Composition	Gross Weight (gms.)	Diameter (mm.)	Shape/Edge
2-Piso	75% Cu; 25% Ni	12	31 Across Corners 29.8 Across Flats	10-Sided or Decagonal/Plain
1-Piso	75% Cu; 25% Ni	9.50	29.00	Round/Reeded
50-Sentimo	75% Cu; 35% Ni	6.05	25.00	Round/Reeded
25-Sentimo	65% Cu; 35% Zn	3.85	21.00	Round/Reeded
10-Sentimo	99.2% Al; 0.8% Mg	1.50	19.00	Round/Reeded
5-Sentimo	99.2% Al; 0.8% Mg	1.10	17.00	Round/Reeded
1-Sentimo	99.2% Al; 0.8% Mg	0.70	15.50	Round/Reeded

For the first time in the 20th century, a 2-Piso coin will be in circulation in the Philippines as part of the new series. It may be recalled that the 2-Peso gold coins of Isabela II were among the first ones struck by the Spanish Mint in Manila and though these were minted from 1861 to 1868, they circulated in the Philippines until the turn of the century. The issuance of the new 2-Piso will actually be a cost-saving measure in view of the shorter life span of the 2-Piso banknote and thus has a high replacement rate.

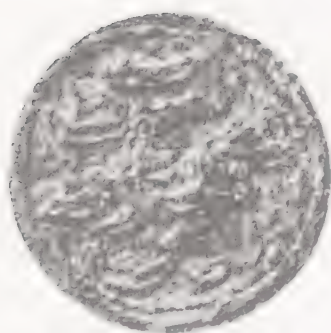
The profile of Andres Bonifacio, founder of the *Katipunan* and leader of the Revolution of 1896 will be depicted on the obverse of the 2-Piso. Though he was featured twice on coins (10-centavo of the Leper Coinage of 1930 and in a silver commemorative coin marking his birth centenary in 1963), and thrice in the country's banknotes (20-Peso note

of the English Series and in the 5-Piso note of both the "Pilipino" and "Ang Bagong Lipunan" series), this will be the first for Bonifacio to be on a regular circulating coin.

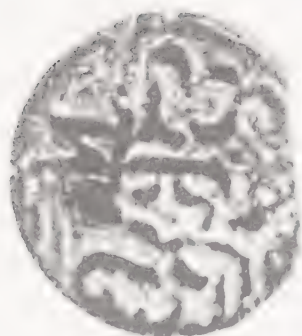
On the reverse will be a coconut palm, universally known as the "Tree of Life" the products of which comprise a substantial portion of the country's exports.

The release of the new 7-coin series to the public during the later part of 1983 will add another milestone to Philippine numismatics since these will be the first circulating coins in the country's monetary history without the seal or coat of arms of the issuing authority. Furthermore, the change of the mintmark to the ancient Tagalog script is another step towards the Filipinos' quest for a national identity which may be made possible by tracing our roots back to our pre-Hispanic culture. 

## MUSLIM COINS



A



B

The *barrilla* coins minted by the Spanish colonial government probably influenced the Sultans of Sulu to issue their own coinage in the late 18th or early 19th centuries. Prof. Cesar Majul, the local authority on Muslim history, came across the two coins pictured above.

The first (A) is that issued by Sultan Sharaf ud-din who came to the throne in 1791 and died in 1808 at a venerable old age. Contemporary reports said "that he knew a great deal about religion, loved the poor and afflicted, that he was merciful, that he closely watched the actions of the *datus* and kept close contact with the people," wrote Majul.

The second coin (B) was made during the short reign of Sultan Shaki-rullah (1821-23). Sulu reports claim that he was an uncompromising monotheist, learned in Islam, very pious, a helper of the poor, and that he was always in close touch with the people.

These are the only two Muslim coins extant today, unlike the *barrillas* of which several have been discovered in the last two decades. — **Carlos Quirino**



## A Sense of History

# THE IRRESISTIBLE CHARM OF COIN COLLECTING

by Leon S. Del Rosario\*

People have their personal hobbies. Some enjoy collecting stamps. Others derive enjoyment from collecting empty cigarette cases, while others find happiness in collecting match boxes and newspaper clippings.

Personally, collecting coins, especially the old ones, has a soft spot in my heart. As student of history, I chose antique coins because they tell stories of the past.

In the first place, what is the definition of Coin? The Reader's Digest Great Encyclopaedic Dictionary, vol. I, p. 179, defines coin as a —

Piece of metal of definite weight and value, made into money by being stamped with official device; coined money in circulation.

But the Columbian Encyclopedia, vol. I, p. 419, happily relates its brief history, thus:

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\* The author is a Central Bank employee, and Chairman of the Binakayan (Cavite) Historical Society.

Coinage was probably invented in Lydia (an ancient kingdom in West Asia Minor) or in the Aegean Islands, and in China before 700 B.C., and in India in the 4th century B.C. The earliest known example is an electrum coin (c. 700 B.C.) of Lydia. Roman coinage dates from the 4th century B. C.

In the United States, the first coins struck were issued by the Massachusetts Bay colony. The first U.S. mint was established in 1792, and the mottoes used are "E Pluribus Unum" (1795) and "In God We Trust" (1864).

I was a young boy when I had an encounter with my first coins. My friends and I were secretly ransacking one afternoon *Lola's aparador* (closet), when suddenly I touched a bagfull of old Spanish coins (mek) of different denominations. Without telling anyone, I hid some of them inside my breast pocket. After that incident I had the advantage over my friends at play because I had plenty of *pambato* (principal game coins).

That was my first experience with coins. Years passed by and so with the change of governments and currency. But it took so long when my numismatic affection was touched again. It was only when the Central Bank began issuing commemorative coins like Gen. MacArthur's and Aguinaldo's during Post-Liberation period when I was again mesmerized by the irresistible charm of collecting coins.


Undoubtedly, when one collects coins, he unwittingly relives history. Of course, he has to consult history books and any reading matter for reference. For instance, we know for a fact that the coin is older than Christianity itself. There had already been Roman coinage issued by the Caesars even before the birth of Jesus Christ. That is why when he was confronted by the Jews, Christ said "Render, therefore, unto Caesar the things that are Caesar's, and to God the things that are God's." (St. Luke 20:25).

The different periods of Philippine

history are depicted in numerous coins through the issuance of currency, commemorative or otherwise. During the Spanish period, money in circulation bore the figures of the reigning Spanish monarchs. Revolutionary coinage was issued by General Aguinaldo during the early days of the First Philippine Republic.

During the American occupation, coins bore the seals of government including that of the Commonwealth period. However, it is unfortunate that during the Japanese occupation no coins were issued depicting the period, except that of the "Mickey Mouse" paper bills which proved to be of no value after reestablishment of the civil government.

Under the crisis government, numerous currencies of the *Bagong Lipunan* series are being issued including commemorative coins which depict different events, places and periods of our history.

Government and institutions "may come and go but coins go on forever." 

MONEY:   Attracts us before we have it.  
              Distracts us after we have it.  
              Detracts when we don't have it. . . . . Ferran Zerbe

The Numismatist  
February, 1975



## THE URGE TO COLLECT

**W**hy do people collect things? The handiest explanation is that it is a matter of instinct. Collecting evidently is not exclusive to human beings. Pack rats and magpies are notorious for stashing away every object that strikes their fancy. Chimpanzees and whisky jacks share the habit of assembling jumbles of trash.

That monumental spoil-sport Sigmund Freud put down the urge to collect a sublimation of sexual desire. This hardly seems to accord with the ways of pack rats and the rest, unless these creatures are a lot more complicated than we think. Other psychologists have tied collecting to an unsatisfied lust for power. This begs the question of why some of the most powerful people in history have been among history's greatest collectors as well.

But why quibble? Suffice to say that a great many different people collect a great many different things for a great many different reasons. It might even be said that we are all collectors whether we know it or not. For who among us does not collect something, be it rubber bands, paper bags, derelict wallets or handbags, desiccated ball point pens, single cuff links or earrings? What husband does not notice a tendency in his wife to collect certain foodstuffs such as cans of apple sauce or pound upon

pound of tea? What wife has not detected a similar tendency in her husband, dwelling on broken fishing tackle, ill-assorted nuts and bolts, and obsolete neckties? What is a home without keys for which there are no locks, unstrung tennis rackets and unsmoked pipes, sweaters that will never again be worn, and musical instruments that will never again be played?

Bits of string, buttons, expired driver's licenses, old golf balls - the list of our litter is almost endless. It takes a super-human effort of will to throw out everything in a household that should be thrown out, and most of us prove to be only too human when the moment of decision arrives. Sophisticated collectors would dismiss this as mere "accumulation", as opposed to the active practise of collecting, which entails buying, selling, trading, labelling, cataloguing, and maintaining contact with fellow enthusiasts. Still, it takes no special powers of analysis to see that our reluctance to part with useless items goes beyond the delusion that they "might come in handy someday." They may be rubbish, but it is our own rubbish - part of our uniqueness as human beings.

Collecting in any form is an assertion of identity. Clinging to personal junk is only a step away from the more orderly process of saving photographs and souvenirs to keep a sentimental record of our life and times. The impulse to gather

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*Reprinted from the Monthly Letter, Royal Bank of Canada, May 1980.*

souvenirs can be overpowering. Soldiers have been known to risk death or injury to pluck a memento from a battlefield; so, for that matter, have teen age fans scrambling for some pop idol's autograph. Why? Probably because keepsakes are essential as keys to the memory. Photograph and souvenir collections are to the individual what museums and archives are to the society — a way of preserving history, in this case a history that is all one's own.

Collecting reveals a great deal about a personality. Among any group of children collecting marbles, you might find three or four different general types. Some will gamble to add to their treasures, while others will take no chances. Some will recklessly squander their stakes; others will specialize in shrewd trades. Some will concentrate on quantity at the expense of quality. Some, regrettably, will steal or cheat to add to what they have.

Childhood collections go some way towards proving that the child is father of the man. As a boy, Winston Churchill had an impressive collection of toy soldiers which he would manoeuvre in large formations; many years later he would be doing the same in real life, albeit at second hand. Churchill has been described as a romantic whose dreams came true. It is safe to say that there are many like him — racing drivers who once collected Dinky Toys, sports heroes who collected baseball and hockey cards with pictures and biographies of their own boyhood heroes, actresses who as girls clipped pin-ups out of movie magazines. The great majority of us, however, will never achieve our most romantic ambitions. For us, then, collecting may offer an outlet to indulge our fancies

in a harmless and comfortable way.

Thus, for a few fleeting moments, the record collector may vicariously become an internationally renowned soloist performing in front of a glittering symphony orchestra. Distance and time mean nothing as the collector of model ships sails an imaginary vessel into the teeth of a hurricane as he rounds the Horn. The art collector falls into a reverie of dashing the last masterful brush strokes on his latest masterpiece. Immune from the discomforts of travel, the philatelist journeys far and wide so exotic climes.

## SAYING TO THE WORLD THAT IT'S NOBODY ELSE BUT YOU

In this respect collecting is food and drink for that larger-than-life image of ourselves that dwells in the alter ego. But it can also be richly nourishing to the ego as such. There can be few owners of collections who do not delight in showing them off. Any collection, from sea shells to old masters, is a reflection of the owner's taste, and taste is the pride of a personality. Whether good, bad or indifferent in the eyes of others, taste is a way of proclaiming to the world: "This is nobody else but me."

The need to display one's taste as an expression of the ego partly explains the propensity of collectors to keep in touch with each other and to gather together on occasion. The recognition of one's peers is a heady tonic of self-esteem. A convention of, say, chess set collectors may be a hotbed of rivalry and envy, but it is all in the family, among people



whose particular knowledge and acumen makes them an elite group of equals. Collecting is a great social leveller. An insignificant man in ordinary affairs may be the king of collectors of a certain class of object, commanding the respect of all who dabble in it. One of the joys of collecting in an organized fashion is in associating with like-minded people. Life-long friendships can spring from a common interest in things like match-books or dolls.

There seems no limit to the interests that may give rise to collections. The *Guinness Book of World Records* tells us that Dr. Robert E. Kaufman of New York has 6,210 packs of different brands of cigarettes from 157 countries; the world's largest collection of *empty* cigarette packs is owned by Niels Venetogdt of Copenhagen — 40,065 different brands. There are said to be 5,000 collectors in the United States of the "date nails" which railroads once drove into ties to record when a track was laid. Among other things, people collect outboard motors, coffee cans, mouth organs, hot water bottles, telephones, invalid stock certificates, and funny hats.

## A REFUGE FROM THE VEXATIONS OF YOUR EVERYDAY EXISTENCE

They follow these whimsical pursuits at least partly as an antidote to the seriousness, tenseness and impersonality of everyday living; a great Russian bibliophile once put it nicely when he said that his collection gave him "needed rest from wordly squabbles". Collecting is capable of so absorbing our thoughts that we have none to spare for our usual vexations.

It is noteworthy that even an art or book auction at which collectors have large sums at stake is conducted in an atmosphere of dignified tranquility.

This is not to say that collecting is not a serious pastime. Some people are very earnest about it indeed. The hunting instinct in the human species comes to the fore in all its intensity when a collector is on the trail of a special quarry. Collectors can be ruthless bargainers when they are on to a good thing. Busy tycoons such as J. Pierpont Morgan and J. Paul Getty devoted as much time to their fine arts collections as they did to their businesses. But, of course, they had managed to collect enormous amounts of money first.

The historic appeal of collecting to the very rich may confirm the connection some critics have drawn between collecting and avarice. The same faculties needed to amass a great fortune are useful in amassing a great collection, no doubt. But it may be that they were doing more than just following their natural compulsions or flaunting their wealth and power. They may have been reaching for a kind of piggy-back immortality based on the immortality of the artists whose works they collected. Indeed, the names of many super-rich men and women of the past would now be forgotten entirely if it were not for the museums they established or their other public benefactions of art.

Taxation and social changes have now practically ruled out the vast collections once assembled by private individuals. Their place has been taken by collections like that of the National Gallery of Canada, which is celebrating its centennial



this year. The officials and selection committees of such institutions do their collecting on behalf of the public. Over the years, our National Gallery has added to its original collection of Canadian art by acquisitions of paintings, sculptures and prints by most of the greatest names in the history of art.

## EXPANSION, SPECIALIZATION AND A COLLECTION OF FAKES

Public institutions have much in common with private collectors. The National Gallery, for instance, has an acute space problem because its 28,000-item collection has long since outgrown its premises — not an uncommon complaint among collectors of any kind. Although it runs the largest and oldest travelling exhibition program in the world, its officials would still like to be able to exhibit more of its treasures. In this they are similar to coin and stamp collectors at conventions who protest that you ought to see what they had to leave at home.

The Gallery's collection has followed a familiar pattern in expanding from a fairly narrow speciality into broader fields such as fine art photography. This is one of two main routes a collection can take, the other being to become more and more specialized. Collections can also run off in odd directions. A. J. B. Kiddell, a director of the famed London auction house of Sotheby Parke Bernet & Co., owns an extensive array of paintings — all of them certifiable fakes.

## THE DANGER OF A COLLECTION TURNING YOU INTO ITS SLAVE

Many a person who began collecting

antiques has ended in being far more interested in the curious junk that crowds cheap antique shops. To the dedicated junk collector, a devastatingly unsightly old lamp may be more of a find than an authentic Chippendale piece. This is related to collecting for the sake of collecting, something that presents a hazard to the people who are now buying antiques and other works of art for economic reasons. It could well be that those who acquire collector's items as a hedge against inflation will want to keep and expand their collections. Having been bitten by the collecting bug, they may find themselves spending more inflated money than before.

The most common danger in collecting is that one can become a slave to it. This phenomenon can best be observed in one of the most prevalent and yet least recognized forms of collecting, the collecting of other human beings. Social climbers and groupies do it all the time; and their individuality is often abandoned in their supplication to the figures they admire. "Great lovers" of both sexes collect other people to the exclusion of rounded standards of quality and taste.

On the other hand, a person who gathers genuine friends has a collection that is unique and priceless. For in this as in all other forms of collecting, a couple of basic rules must apply to make it worthwhile. First, never collect just for show, but for intrinsic value. And second, never collect to impress others or to meet their standards. Collect according to your own standards to satisfy you.







